

with the "bones of DADHYACH,
 slew-
 ninety times nine TEITEAS/
 14. Wishing for the horse's head
 hidden in the
 mountains^ he found it at S'ABYANAYAT.
 15. The (solar rays) found, on this
 occasion, the

^a *Dcd~hyach*_T also named *Dadhicha* and *DadMcM*, Is
 a well-
 known sage in *Pauranik* legend, of whom it is
 said that Ms
 bones formed the thunderbolt of *Indra** The story
 seems to have
 varied from the original *Vaidik* fiction, as we shall
 have subsequent
 occasion to notice (*Sukta CXYL*). In this place
 the story told
 by the Scholiast also somewhat differs. He
 relates, that, while
Dadhyach, the son of *Atjiarvan*, lived, the *Asurm*
 were intimi-
 dated and tranquillized by his appearance; but,
 when he had
 gone to *Swarga*, they overspread the whole earth,
Indra, inquiring
 what had become of him, and whether nothing of
 'him had been
 left behind, was told, that the horse's head with
 which he had, at
 one time, taught- the *MadJiividya* to the *As-wins*,
 was. somewhere
 in existence, but no one knew where. Search
 was made for it,
 and it was found in the lake *ffaryandvat*, on the
 skirts of *Jfurukr*
shetra; and, with the bones of the skull, *Indra*
 slew the *Amra*\$,
 or, as otherwise explained, foiled the nine times
 ninety (or eight
 hundred and ten) stratagems or devices of the
Asuras or *Vritras*.
 The Scholiast accounts for the number by saying,
 that, in the
 beginning, the *Awn mdyd*, or demoniac illusion,
 was practised,
 in the three worlds, for three periods in each,—

past, present,, and
future,-^whence it was ninefold: each being
exerted with three
•*iakti**) or energies, made the number twenty-seven:
each of these,
again, being modified by the three *guna* ^ they
become eighty-one ;
and the scene of their display extending to each of
the ten regions
of space, the total reaches, the nine times ninety
of the text, or
eight hundred and ten. This seems to be pure
invention, without
any rational or allegorical meaning. -